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THE ABUSES AND ADVANTAGES  
OF  
SUNDAY SCHOOLS.

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A  
SERMON

Preached at Ormskirk on Sunday November 3. 1799,  
for the benefit of the institution.

BY

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ORMSKIRK

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1800.



TO THE REV. G. FORD. A. M.

Dear Sir

*Under the impression, that Literature at the present hour, cannot be considered abstractedly from Religion, I have written this Sermon:—*\*  
*“Conscious of the importance of every single effort, and of the tendency of individual zeal and labour in the COMMON CAUSE,” I have been induced to publish it.— And convinced that in feeling the necessity of resistance to the DEVICES as well as arms of our enemies, your principles, correspond with those contained in the following pages, I have taken the liberty of addressing them to you.*

*I am—— Dear Sir*

*yours very sincerely*

JOHNSON GRANT.

Ormskirk }  
12th Nov. 1799. }

ERRATUM.

page 12: 26 line.

Read the sentence thus.

Besides is it not justice, is it not humanity to transmit to the community in a new capacity, him who is hindered by infirmity from labouring, or whose mind is a latent gem of which the lustre would otherwise be lost?



## ROMANS, XVI. 19, 20.

*For your obedience has gone abroad unto all men; I am glad therefore on your behalf; but yet I would have you wise unto that which is good, and simple concerning evil; And the God of peace shall bruise Satan under your feet shortly. The Grace of our Lord Jesus Christ be with you; Amen.*

**W**HEN the disciples of John, being sent by him to Jesus, said "Art thou the Messias, or do we look for another;" our Lord commanded them to return to their Master, and shew him the things which they had seen and heard. "The blind" he added "receive their sight, and the lame walk, and the lepers are cleansed; the deaf hear, the dead are raised up, and the poor have the Gospel preached unto them." Knowing that "I am" might have been the reply of an impostor, and insufficient to dispel the doubts of the messengers, he returned an indirect, but conclusive answer, by  
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collecting to a point the proofs of his mission. And what indeed but Divinity itself, could achieve the works he then recounted? Who but the founder of the laws of nature, could *of himself* possess the power to alter or suspend them?

The appearance of Christ was not only beneficial, by his inestimable love in the redemption of the world; for the day spring from on high, in visiting mankind, sunk as they were in darkness and idolatry, has led them to a purer system of morality, a more perfect Knowledge of the end of their being, and a devotion in which the mite of the widow is as precious, as in Pagan creeds was the hero's hecatomb.

Christianity had to struggle in its infant years with the passions of the voluptuous, the interests of the powerful, the settled habits and prejudices of ages. Consequently these obstacles were far too strong, to be surmounted without supernatural assistance. Such aid was supplied by the miracles, which ceased when the System had fastened its roots; in other words, when they were no longer necessary. It was not so, with the *last* evidence, which Christ adduced, of his being the promised Saviour. *That* was no miracle, as the others were, and therefore was not like the others temporary. The blind no longer receive their  
sight

fight, the lame no longer leap, and the dead return not to the world; but the light which shone out of darkness is permanent; and still have the "poor the gospel preached unto them."

Of old the lower orders among the Jews, could not be otherwise than imperfectly instructed, since the whole nation are said by the evangelist, "to have had the key of knowledge taken from them." Among the Heathens Science was deemed a mystery, and locked in temples, palaces and groves. The poor, despised dwelt in darkness and corruption; and "Hence with the profane vulgar" was the universal maxim and practice. Our blessed Saviour, in redressing these evils, in revealing to mankind that his love was equal to every individual he had created, and every condition he had assigned, (independently of his fulfilling the prediction of Isaiah, who had portrayed him as "preaching good tidings to the poor,"\*) evinced himself the high and mighty one of God, to a certainty as clear as by the concomitant miracles.

How then did Christ secure to the poor the unspeakable blessings of having the Gospel preached unto them? By the appointment of Stewards of his mysteries, who should carry the glad tidings of peace and good will to the low-

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\*Isaiah 39th ch. 18 and 19 v. and 35th ch. 5 and 6 v.



est as well as to the high among the children of men. Yet though the house of God is open to all, and his word preached at stated seasons; though the means of Grace are freely offered, and the terms of Salvation explicitly expounded; doubtless Religion will be better understood, its ordinances attended to with more advantage, its precepts obeyed with a firmer conviction of their reasonableness, if we cooperate by an assiduous search of the Scriptures, and preparatory cultivation of our minds. Parents and those who are in the place of parents are accordingly enjoined by Divine revelation, to "train up children in the nurture and admonition of the Lord" to "feed them with milk before they are fed with "meat," to "teach them to know the Scriptures from their Childhood." "But what if parents need that one declare unto themselves,\* the principles of the oracles of God"? What if they are illiterate, and cannot teach? what if they are poor and cannot purchase education? what if they are dissolute and neglect their offspring? what if they be swept from the earth in their prime, and their orphans left a legacy to the wide world, without a friend, and without an instructor?

From the inexhaustible store of Almighty  
beneficence

\* Hebrews 5th ch. 12 v.



beneficence, a provisional remedy has been derived. The Lord shall be their friend; *We* their instructors. Christ has not only assured the opulent, that their wealth was bestowed for the benefit of the needy, but he has added a reason for the inequality of distribution, by shewing that it calls forth the endearing, the pure, the exalted sentiment of Charity.

Much accordingly is left, is left in kindness to the hand of pious compassion: And if it be our wish to concur with the benevolence, and complete the plan of our Creator, to tame the wildness of uninstructed nature, and diffuse the civilization which has flowed from the Gospel; would we roll a stone before the Cave of *ignorant* bigotry, and drive enthusiasm back to her desarts, would we counteract the exertions of existing associations, for the propagation of Infidelity and her attendant vice, our purpose cannot be more happily attained, than by an encouragement of the seminaries for the public education of the poor.

The Text as we pursue it through its various clauses, comes home with immediate and exact application, to you who have learned the Rudiments of the Gospel in Sunday Schools. It may be paraphrased (1) "Your" general "obedience"  
and

and virtue "has come abroad unto" the world, and is well reported among "all men."

Christians are (2) "therefore glad in your 'behalf'" that new means of grace and instruction have been conveyed to you.

(3) "Yet" anxious for your welfare, and remembering that information is a sword in the hand of vice, as well as the breastplate of integrity, they "would have you wise unto that which is good" alone, (4) "and simple", that is ignorant, "concerning evil." (5) For they know that if you are, you will overcome the dangers, which lurk among the flowers in the path of knowledge, "and that the God of peace shall bruise Satan under your feet shortly". (6) And as Paul having neither gold nor silver, concluded by recommending his disciples to his master, Christians, in proportion as they are possessed of either, will contribute to your assistance to the utmost of their ability.

I. If among the poor who have been thus instructed, attendance on public worship be more frequent, if decent behaviour and attention there be more observable than formerly, if manners are more humanized, if virtues are better cultivated, if they hold fast their faith more convinced of its truth, and practice their duties more sensible  
of

of their advantages, if they are changed into religious and rational creatures from being regarded as property, disposeable like the soil they tilled, if members are presented to Society from among them more sober, honest, intelligent and industrious, if these positions be generally admitted, we may doubtless say with justice, "Their obedience has gone abroad unto all "men".

II. And since they are not only capable of proof, but also of being traced to Sabbath education, since the early bent which the mind receives, universally operates on future conduct; since after setting out with a religious bias, though many fall back into transgression few are resigned to total depravity; since the poor are better prepared to understand the Scriptures, and capable of receiving more comprehensive expositions of them, since many who might have been rebels against lawful authority, are taught to honor and submit to it, many who might have been drunkards to keep their body in temperance, and many who might have wandered at large in the fields, detained in pious and profitable employment, since, to use the language of an eloquent author, "an harvest of "Saints may be reaped to God, who would have "become an harvest of Sinners ripe only for "destruction;



“destruction; since the child, who would otherwise have affronted his maker by blasphemies or curses, may now approach him with prayers, or praise him with hallelujahs; he who would have stolen perhaps *has* stolen, now steal no more; the man who would have robbed us of our money or our lives, become an honest Servant and valuable domestic; and they whom their crimes might have plunged into hell, arise to the highest glories in heaven;” since many not knowing the way of the Lord, nor the judgment of their God, are turned to righteousness, and since the knowledge of the most high is spreading itself over the earth as the waters cover the Sea; ——— Christians are cordially “glad in your behalf,” that these new Sluices of instruction have been opened.

III. But yet they would have you wise unto that which is *good*. What means the apostle by this expression? What *can* he mean, but wise unto man’s *chief* good, wise unto salvation.

“And what,” says the enemy to Sunday Schools “what concern has *miscellaneous* instruction, what has writing, what have *accounts*, with the wisdom which is above all *earthly* things”?

As *general* defences of these calumniated  
Schools



Schools have no doubt been formerly delivered from this place, it were superfluous to add to, and idle to recapitulate them.

In case however the objection we have stated, should appear to the unsuspecting of considerable moment, by a few self evident suggestions it may be dispelled. Every well-disposed man who thinks, will be religious. Education will *cause* such a man to think. It will therefore make him religious. Vacuity of mind is the parent of wickedness. To instill ideas then into the peasants breast, is to build up a barrier against the encroachments of temptation. Early impressions are always strong. Accordingly when youth are taught the principles of industry, they are led on a way, from which when they are old they will not depart. The few plain ideas which occupy the poor man's mind, uncompressed by others exert an elastic force, and expand till they fill the whole man. When such ideas are sound and pious, they will diffuse a greater influence, they will prove a more potent amulet against sin, than they who view a wider range of literature may be apt immediately to imagine. Now it is remarked by an author acute in criticism as he is

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profound

\*It was well observed by one of our Senators, in allusion to the horrors in our sister Island, that ignorance and want of instruction dispose the mind to revolution and rebellion. VIDE Pursuits of Literature.

profound in erudition † that the conduct of men is chiefly regulated, not so much by general System, as by short axioms, concise maxims, and sudden reflections. If these then are proverbial, antithetical, or pointed, and frequently pass in our youth before us, their image in our memories will be afterwards indelible, their recurrence unremittent.

When these considerations are duly weighed, it will follow, that the copies, by which the children are taught to write, correspond to the description and exemplify the effect. Of these the regulation is a proposed improvement, on which let no one smile as if it were insignificant. It will appear indeed, by throwing several together, that a Short system of morals may be drawn up, trite (it is granted,) homely, plain, but far more valuable, useful, rational, than all the subtle sophisms, which have stolen the robe of philosophy, all the infidel profaneness which has usurped the throne of reason, and all the low obscenity, which “with smiling pertness” has satisfied itself that it is wit.

I. & II. \* “The fear of the Lord is the beginning of wisdom.” The *fool*, hath “said  
in

† Pursuits of Literature

\* It is evident that these maxims refer in order to the different commandments; of which they are explanatory epitomes.

"in his heart, there is no God." I am alone;  
"Man sees me not, but God sees me." "Fear  
"God; and you shall have no other fear."

III. "Swear not; but be your communica-  
"tion, yea, yea."

IV. "To break the Sabbath, is to provoke  
"the Lord of it."

V. "The blessing shall light upon the obe-  
"dient child."

VI. "Idleness is the *murder* of time." "Ca-  
"lummy is the murder of reputation."

VII. "The house of the harlot inclineth unto  
"death." "The drunkard shall come to po-  
"verty." "Health is the luxury, cheerfulness  
"the revelry, contentment the abundance of the  
"poor."

VIII. "Plain honesty is the surest artifice."

IX. "Lying lips are an abomination to the  
"Lord."

X. "Controul your passions or they will con-  
troul you."

Conform your conduct to these easy rules;  
write them ye young, upon the tablet of your  
heart. At some future period they will soothe



affliction, gladden duty, repel temptation, or animate hope; will descend, a ministering angel to quiet false apprehension, or rise up an unbidden apparition to startle false security.

Yet though *Writing* thus viewed, may appear to be allowable, the answer may not extend to *Accounts*. In order then to justify the one and the other; it is adviseable to adopt a comprehensive defence. The objectors must be reminded that if it be their belief that an abstract attendance on Sunday worship, is either a Summary of Devotion, or a charm for six remaining days, they proceed on data, radically false. Can it be imagined that the unfledged understandings of children will reap the full benefit of a discourse from the pulpit, which cannot always stoop to their capacities, for fear of exciting a smile, and cannot exclusively embrace their duties, for fear of neglecting the Souls of others? Discipline itself breaks a froward temper. And if sins are to be resisted, evil company to be shunned, drunkenness, idleness, impure conversation "bruised under our feet" during the rest of the week how can these objects be better attained, than by imparting the substituted delights of instruction? Him too, who is hindered by infirmity from labouring, or whose mind is a gem, of which the lustre will be lost, if none will give the  
the



the polish himself cannot afford, is it not justice, is it not humanity, to transmit to the community in new capacities? And shall children cruelly be turned upon the world, at the period when the young idea is pliant, may be taught how to shoot, and reared to righteousness! when the blossom of principle is but bursting into light, and might most easily be chilled or shaken by the breath of temptation? Is it not better far that they should be saved from the *worst* of habits (as well as that which leads to every other bad one,) the habit of doing nothing.

IV. Yet let not defect be overlooked in the warmth of approbation, or panegyric transport us beyond the bounds of truth. *Some* blemishes in this fair picture, we cannot fail to discern. They are not however evils necessary and inseparable; they are accordingly frivolous when considered as *objections*. But since when the heart is "wise unto that which is good," if it be not "simple concerning evil," when they are viewed as *dangers*, they swell to the most *serious* magnitude.

Infidelity has not yet, I trust in God, erected here her stage of *Quack* Philosophy; nor begun to distribute her poisons under the name of medicines for the ignorant. How soon she may  
 establish

establiſh herſelf openly in her System, we may conjecture rather than aſcertain. But we may ſafely pronounce, that when the time arrives, it will *truly* be the *ignorant alone*, who will give ear to her. However ſince a certain looſe cauſiſtry is obſervable even *here* among the lower orders (the twillight glimpses of a dreadful dawn;) and ſince in two great neighbouring towns, her tenets ſtalk in the face of day; there is reaſon to apprehend, that, being ſo very near, they may even now be making their clandeſtine encroachments, and winding themſelves with imperceptible progreſs into your hearts, in ſome of their innumerable diſguiſes. It is therefore neceſſary that thoſe ſhould be addreſſed, who have reaped the full benefit of Sabbath education; who with the additional talent of ability to read, are eſtabliſhed in life, or entering the ſtate of manhood. The young will alſo probably be profited by hearing, what in future will moſt eaſily beſet them. They will learn to pray with redoubled earneſtneſs, “Lead us not into temptation, but deliver us from evil,” when temptations and evils are pointed out, to the riſk of which as they advance into the world, by the knowledge itſelf they are acquiring, they will be expoſed.

The advantages which in the preſent life may be derived from ſuch knowledge are——with-  
out

out number. The benefits which it tends to secure in the next——without end. But beware, when it is extended to secular instruction, and subjects of miscellaneous amusement, beware of the fatal errors that environ it. Though your daily meditation, should be the law of God, it were churlish to debar you, if you have means to procure it, from the delights of a more extended information. Those books it is true which were ushered into the world, avowedly for the depravation of the human heart, our vigilant legislature has wisely suppressed: *wisely*, not that they carried *reason* in their ribaldry, or contained, as they assert, truths which we are afraid to hear, but on an account which can be better elucidated by a similitude. If for the bite of all venomous animals, (as is the case with one in North America,) a specific remedy every where sprung up, in the fields which the reptiles frequent, those objects of dread would then become harmless, and children might securely play with them. Thus in the Political and Religious world, were the publications in question bound up with the replies to them, the danger of their dispersion though not *altogether* would however be *considerably* diminished. But since the same sedulousness which disseminates the former, is exerted by their authors to check  
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the circulation and obstruct the perusal of the latter, since they delude their votaries into a blind belief, that the one are the illuminations of truth, and axioms of common sense, the other altogether the Superstitions of bigotry, and wiles of priestcraft; since professing to remove, they *inspire* the most *inveterate* prejudices, and since through want of those convincing refutations, which if perused with equal zeal, affections, and dispositions, are more than an adequate antidote, the poor man may be undone, I repeat that such productions are wisely suppressed.

Yet it is not only in these, that principles are to be found, inimical to virtue, to peace and to Salvation. They meet us where we should least expect to find them, artfully interwoven in Subjects with which they have no natural concern; in the histories of the transactions of the world, and in those of the productions of nature, in every art and in every science: in works of imagination, (especially in those fanciful pictures of life, which once meliorated the mind by softening the heart, but now corrupt the heart by inflaming the passions:) and lastly not unfrequently, by inference, or implication, in treatises of which the titles are moral or religious.



ous. I would therefore recommend to you, and to all now present, of either sex, old and young, I would implore, as you wish your education to be an advantage, and not a curse, as you value your religion, respectability and comfort, as you desire the welfare of all who depend on you, as you look for ease "in all time of your tribulation," as well as "of your wealth, as you are sincere in your prayer that "God would deliver you in the hour of death, and in the day of Judgment,"——to peruse every book, every paper impressed with letters which may meet your eye, with extreme circumspection, and watchful Scrutiny; to solicit the opinion of some character of worth, piety and superior intelligence, whether it is to be studied as improving, or "bruised under your feet" as infectious; and above all to offer up your fervent petitions, to the father and fountain of wisdom, that he would assist you in keeping your heart with all diligence, lest *that* should go astray and draw your reason after it.

Two subjects particularly there are, into which you should enter with wary steps;——politics and religious controversy. It is here you ought particularly to fence your understanding, against the cant of liberality, and watchword of information,

information. Ought not they who are possessed of but a little learning, which has been wisely called "a dangerous thing," to refrain from plunging into depths, and involving themselves in labyrinths, in which the most intelligent have often been bewildered and ensnared? But as the extent of the evil, in its domestic and moral application, will appear in stronger colors, by being exemplified, let us imagine some of you "enlightened" as it is called, which God avert, and let us trace the consequences in a short description, which is the unhappy history of many individuals, in the two places already alluded to. Let us view you, instead of returning to your homes, hastening from your toil to mingle among those, who love to inflame with strong drink, the malevolence of political faction. In plainer words let us imagine you to have resorted, to some of those houses of public entertainment, where peasants whom Sunday Schools have instructed to *Spell* a gazette, (having left their offspring shivering in their cottages, without a covering from the winter Storm;) in deep council and mighty consequence, intoxicate themselves while they discuss the affairs of Europe.\* Let us suppose  
you

\* It is impossible to be more explicit without degrading the dignity of the Pulpit. I mean Pot-house Politics, and Pot-house Politicians.

you to have become ungrateful to the country which has educated you, and as loudly as *your* little voice can be exerted, in viperous return to rail against her institutions: to have perverted that knowledge, which was imparted for the amendment of your life, and for the instruction and happiness of your domestic circle, to the purposes of adding a fancied refinement to your debauch; of squandering the time which ought to have been devoted to the religious instruction of your family; of dissipating in riot that subsistence, with which you should have purchased their food and raiment. Let us suppose you no longer to conclude your day, with untutored thanks for the health and strength, with which you have been empowered to labour; to have forgotten or denied your heavenly benefactor; or else only reluctantly to acknowledge his existence, in order that you may with Blasphemies unjustly throw on him, the blame of an indigence you have brought upon yourself. Thus let us behold you, (for alas! It is far from being a fancied case;) at length repairing to your cheerless dwellings, and revisiting your helpless infants. Then, when instead of sitting down along with you, to the repast of health, of joy and contentment, in hope of which your daily toil *was wont to be*



your daily pleasure, *then*, when they are stretching forth their little hands, and imploring for bread, the price of which your vanity has cast away; when instead of climbing your knee as formerly to share the evening kifs of your affection, they stand with famished looks before you, and though speechless, in tears upbraid you with unkindness; perhaps even then, big in the pride of spurious information, (exulting in an opportunity of setting forth your new doctrine,\* that before we can be happy, the dear domestic ties must be forgotten,) even then it may be, that your obdurate, inhuman hearts may not feel a pang of nature.

But be not deceived; a time draws on, when all these vanities will drop away from you: when the consciousness of acquisition will be insufficient to support you, and you will look around for another stay. One day you shall be stretched on the bed of Sickness. One day you shall lay you down to rise no more. Reflection then——will come in all its horrors, and conscience gnaw you with a tooth of iron. How will you long for your artless simplicity, and of what avail will be the knowledge you have attained, when your prospect only terminates there, “where the worm never dieth, and the fire is not quenched?” Of what

\*One of the maxims of the new School

what *avail*? When you revolve on the good to which it might have been applied, on the pious purposes for which your benefactors designed it, when you think on the sword which was given you for the defence, and which you shall have plunged into the bosom of your faith, will it not raise a remembrance doubly bitter, and when you appear before your God, (were it not for his mercy,) cry aloud for a severer judgment? Beware then Bretheren, watch and pray without ceasing, lest errors so ruinous as these be yours: and if there be any among you who have already fallen; return, arise, and “awake to righteousness” while it is yet called day; for the night cometh, (and that of some of you may be *this very night*) wherein no man can work.

I have insisted more particularly on this part of the subject, because it has been usually evaded on the part of religion; and because the enemies of our faith, and indeed of all others, are unsleepingly busy, openly and underground, working and counterworking, not nice in disdaining the absurdity of contradiction, nor scrupulous to avoid the counteraction of their own labours, equally ready with serpentine writhings\* to do evil, that (what they think) good, and good that evil may come.

\*One of the maxims of the new School.

come. At one time with great shew of sanctity and liberality, they are heard applauding Sabbath education, because they delight, in silent sarcasm to grin over the growth of their prey, because they secretly consider that the poor who can read, may be more easily vitiated by the impious information, they intend in future to *hawk cheap* into their way. At another, more warily calculating their profit and loss, justly reflecting that the sum of the good, infinitely exceeds the utmost evil their utmost bitterness can work, they affect to feel a wondrous concern, lest the evil forsooth should overbalance the good, and overcharging this sole material danger with colors and calumnies not its own, urge it as a malignant reason, for which the whole establishment should be abolished.

With respect to this and many other places the statement of abuse is but little applicable. Yet it was necessary to dwell on the full representation, lest the case which at present is principally a *caution*, be converted soon into too true a picture. It is but justice also to add, that the depravity of the age gives birth to many enormities for which these Schools are censured. And when the Demons of unbelief occasionally aggravate them, by converting the instruction  
of



of the poor, to the propagation of rebellion and impiety, they only fulfill their great plan of destruction, they only follow up the stale artifices, by which drawing from their channels other rivers of life, they have led them to water the abodes of Sin. Thus have they applied universal benevolence, a counterfeit likeness of holy Charity, as a pretext for the abandonment of all that men love as dear, and the violation of all they venerate as sacred. He therefore who argues against Sunday Schools, by marking imperfections,——common to every human monument with them, is by the same rule, and for the same reasons, decrying the blessings of the Gospel of Love.

Educated poor!——Much to you is given, much will be in consequence required. Conceive not, that your knowledge has conveyed to you a title to aspire high above the level of your birth. Plume not yourselves in the pride of talents; remember it is the fool, who vaunteth of his wisdom. Follow no secular concern on the Sabbath: and never neglect a devout, and punctual attendance on public worship. Beware of straining abstract passages of scripture to a tortured sense or fanciful interpretation, in order that they may flatter you in heretical  
pride

pride or the indulgence of lawless passion. \*Thus shall Satan be bruised under your feet. Thus shall your wisdom become an ornament of Grace, and yield you satisfaction at your latter end.

V. Finally let us now relieve our eye, by turning from the Shade to the light. Behold then thousands, and ten thousands among the poor whom the God of peace has helped from his holy hill. Behold them smoothing the hardships of their toil, not in the negative happiness of vacancy, but in self examination, and holy converse with their God: filling up its intervals, not in boorish revelry, or savage sport, but in sober consideration, and mental improvement. Behold them pointing out the way of life they have discovered, to neighbours, friends, relatives and children; who glowing like them with the pure flame of charity, may like them rear up generations to the Lord. Behold them converting with magic touch, the minutest incidents to spiritual reflection; the work of amendment suggested at the loom, the tares to be plucked from their bosoms, at the plough. Behold the taught commencing teachers, and supporting

\*To errors of this nature the apostle alludes in the verses immediately preceding the Text. "Now I beseech you brethren, mark them, which cause divisions and offences contrary to the doctrines you have learned, and avoid them For they that are such, serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the heart of the Simple."

supporting aged parents with the fruit of their instructions. Behold them, when the eyes of these parents grow dim, and their feet tremble on the brink of the grave, reading the word of God by the side of their beds, or dispelling the doubts of their future, —— their renovated, eternal bloom. When the hand of labour is smitten with weakness, behold them filling up the dark and heavy hours, with joyful forethought, and tranquil retrospection. View them when declining in the vale of life, by summoning up passages of holy writ, with which their memories had been stored in their youth, soothing many a painful, —— shortening many a sleepless night. View them in those last and awfull moments, of which every mitigation is so precious and so needful, not sorrowing as men without hope, but proclaiming triumphantly their confidence in their redeemer. “I have fought the “good fight” do we not hear them exclaiming, “henceforth there is laid up for me a crown of “glory, which the Lord shall give me at the last “day.” —— “Now my strength and my heart “faileth; but God is the strength of my heart and “my portion for ever.”

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VI. These



VI. These indeed are glorious contemplations; worthy the approving smile of God, and unwearied solicitude of man. Is there any one here then, so contracted in sentiment, as to refuse the poor, such invaluable consolation, on account of a few dangers which would subsist without it, dangers evaded or repelled with ease? Is there any man present so selfish in soul, as to withhold his claim to the gratitude of these children, the prayers of their parents for blessings on their benefactors, the acclamations of his country, and the reward of heaven? Are there any who would not bend their reflections inwards, and listen to the echo of the almighty voice, whispering "Well done thou faithful "Servant;"——or who would not looking abroad over Society be hailed, as contributors to its stock of intelligence and happiness. Will not the master who wishes to have honest Servants, honest from principle and not from fear; ——Will not the parent whose heart can tell him better than I, how sweeter it is than ambrosial viands, to have a dutiful, a sensible, a virtuous child; ——will not the rich, who know it to be far from paradox, that possessions and pleasures are doubled when imparted; ——will not the poor who have been afflicted with indigence or distress, and have either felt how  
happy

happy it is to enjoy, or how hard to be deprived of the resources of religious reading;—— will not the young from sympathy and the old from recollection, will not all unite, in———more than not *forbidding*, more than barely suffering, in *helping* little children to come unto Christ, since of such is the Kingdom of God. Yes! we will consider them as children of the same father; and heirs of the same immortality with ourselves: we will tell them of their father we will *open* to them their hopes; we will snatch the tender mind from ignorance, before it be led astray by wicked example, before it be frozen in obstinate depravity, before it be abandoned in hopeless profligacy, by listening to companions, who scoff at things sacred. In a cause so dear, will not some give of their abundance; some of their frugality; and even misers lend their talent to usury, that their Lord when he cometh may reap it with interest? Who, who would not forego some despicable gratification, somewhat from the *little* pride of dress, the *little* pampering of appetite, to purchase the pearl of inestimable price, the treasure in the heavens which fadeth not away? Who is there who would not be received by his judge, with “Come thou beloved  
“child of my father; I hungered after the bread  
“of life, I thirsted after the living waters of  
“wisdom

"wisdom, and you did feed me, you give me drink"? Who looks not forward with rapture to the sentence, "In as much as you have done it to one of these little ones; you have done it unto me; Enter into the joy of your Lord?"

FINIS.



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FINIS.

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